POOR COPY

"THE GLEANER"
WILL BE DELIVERED AT ANY ADDRESS IN FREDERICTON AT
25 Cents a Month.

The Gleaner.

"THE GLEANER"
WILL BE DELIVERED AT ANY ADDRESS IN GIBSON AND MARYSVILLE AT
25 Cents a Month.

VOL. V. FREDERICTON, N. B., TUESDAY, JANUARY 8, 1889. No. 105

Professional Cards

E. A. McKAY,
ATTORNEY-AT-LAW.
OFFICE: PHOENIX SQUARE, - FREDERICTON, N. B.
(Opposite Upper Side City Hall.)
Fredericton, Dec. 5, 1888—w tw 1yr.

C. D. CARTER,
Dentist.
EXTRA[illegible] AND PROSTHETIC DENTISTRY A SPECIALTY.
S[illegible]ACTION GUARANTEED.
DENTAL ROOMS [illegible] F. J. McGAUSLAND'S JEWELRY STORE
[illegible] QUEEN STREET, FREDERICTON.
Fredericton, J[illegible] 17th, 1888.

FRED ST. JOHN BLISS,
Barrister, Notary, Etc.
OFFICE:
QUEEN STREET, OPPOSITE POST OFFICE.
Fredericton, May 5th, 1888—1yr.

DR. H. D. CURRIE,
Surgeon Dentist,
164 QUEEN STREET, FREDERICTON
Fredericton, Oct. 6th, 1887.

WILLIAM WILSON,
SECRETARY-TREASURER, YORK,
Barrister and Attorney-at-Law
CONVEYANCER, &C.
OFFICE: QUEEN STREET, FREDERICTON
OPPOSITE POST OFFICE.
ACCOUNTS COLLECTED, LOANS NEGOTIATED.
Fredericton, Oct. 6th, 1887.

GEO. F. GREGORY,
(OF LATE FIRM OF GREGORY & BLAIR.)
Barrister and Attorney-at-Law
NOTARY PUBLIC.
OFFICE: NEXT BELOW QUEEN HOTEL, LATELY OCCUPIED BY GREGORY & BLAIR.
Fredericton, Oct. 6th, 1887.

B. H. TORRENS, D. M. D.
Dentist,
FISHER'S BUILDING,
Queen Street, Fredericton.
Fredericton, Oct. 6th, 1887.

DR. CROCKET
OFFICE AND RESIDENCE,
CARLETON STREET.
Fredericton, Oct. 6th, 1887.

F. J. SEERY, M. D., C. M.
LICENTIATE OF THE NOVA. COLLEGE OF PHYSICIANS OF EDINBURGH;
LICENTIATE OF THE ROYAL COLLEGE OF SURGEONS OF EDINBURGH;
LICENTIATE OF THE FACULTY OF PHYSICIANS AND SURGEONS OF GLASGOW.
SPECIAL CERTIFICATE IN MIDWIFERY.
OFFICE: FISHER'S BUILDING, COR. PHŒNIX SQUARE.
RESIDENCE, 109 BRUNSWICK STREET.
Fredericton, Oct. 6th, 1887.

GREGORY & GREGORY,
Barristers and Notaries.
OFFICES: CARLETON ST., FREDERICTON
ALBERT J. GREGORY, FRANK B. GREGORY,
Registrar of Probates.
Fredericton, Oct. 6th, 1887.

C. E. DUFFY,
Barristers and Attorney-at-Law,
Notary Public, Etc.
SECY-TREASURER OF SUNBURY.
ACCOUNTS COLLECTED, AND MONEY TO LOAN ON REAL ESTATE SECURITY.
Offices: West Side of Carleton Street, Second Door from Queen.
Fredericton, Nov. 1st, 1887.

Auctioneers

H. C. C. WETMORE,
AUCTIONEER, &c.
Has taken a Store on the Upper Side of
PHŒNIX SQUARE,
Next to L. P. LaForest, Tin Smith, where he is prepared to receive Furniture and Goods of all kinds for Auction or Private Sale. He will also give attention to Auction Sales of every description.
Terms Moderate. Returns Prompt. All business confidential.
Fredericton, Oct. 6th, 1887.

Hotels

BARKER HOUSE,
QUEEN STREET, - - - FREDERICTON.
NEWLY REFITTED, AND NOW ONE OF THE LEADING HOTELS OF THE MARITIME PROVINCES.
SAMPLE ROOM AND LIVERY STABLE.
Modern Improvements constantly being made
F. B. COLEMAN, - Proprietor.
Fredericton, Oct 6th, 1887

QUEEN HOTEL,
FREDERICTON, N. B.
J. A. EDWARDS, - Proprietor.
FINE SAMPLE ROOMS IN CONNECTION.
—ALSO,—
FIRST-CLASS LIVERY STABLE.
Fredericton, Oct 6th, 1887

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing, by a simple remedy, will send a description of it FREE to any Person who applied to NOLSON, 30 St. John St., Montreal, Canada. Dec. 11, 1888—1 yr tw.

New Advertisements.

XMAS IS COMING.

We want every Boy and Girl in Fredericton that wishes to improve their time during the long winter months, to ask their Dry Goods Merchant for one of our

DRAWING BOOKS,

Which will be furnished free of charge.

LADIES, USE BELDING'S

Unequalled Spool Silk,

And find a Treasure in that one name.

BELDING, PAUL & CO., Is on the End of every Spool.
Fredericton, Nov. 13.

WANTED IMMEDIATELY —AT— GUNNS

COAT AND VEST MAKERS.

Steady Employment, and Highest Wages Paid.

ALSO:

A Few Smart Girls, wishing to Learn Dressmaking can have a good chance.

MRS. J. G. GUNN.
Fredericton, Oct. 18th, 1888. tw. tf.

AMERICAN STEAM LAUNDRY!

GODSOE BROS, Proprietors.

Having been aprointed Agent for this First-Class Laundry, I am now prepared to receive orders for

LAUNDRY WORK
OF EVERY DESCRIPTION.
LADIES AND GENT'S APPAREL
LAUNDRIED IN FIRST-CLASS STYLE.

☞Orders may be left at my Shop, Carleton Street. Laundry for the week ready up to 11 o'clock, a. m., on Tuesdays. All expressage paid by the Proprietors in St. John.
☞READY FOR BUSINESS NEXT WEEK.

Satisfaction Guaranteed.

Goods Called for and Delivered.

F. QUARTERMAIN,
CARLETON STREET.
Fredericton, Dec. 18, 1888. tw 1m.

NOW IN STOCK
FOR FALL TRADE
—AT—
WM. JENNINGS
Merchant Tailor.

WIDE WALE WORSTED OVERCOATINGS IN A GREAT VARIETY OF PATTERNS.

ALSO:

A Fine Selection of Fashionable Trowserings and Suitings.

WM. JENNINGS
COR. QUEEN ST. AND WILMOT'S ALLEY
Fredericton, Sept. 4th, 1888

JACK THE RIPPER

Has been in the City and made a big cut in the Prices of our

OVERCOATS,

The balance of which we will dispose of at Prices lower than ever before offered in this City.

We are selling

$5.50	Overcoats for	$4.00
7.00	" "	5.00
10.00	" "	8.00
12.00	" "	9 50
14.00	" "	11.00

Don't fail to call and get a Bargain.

C. H. THOMAS & CO,
224 QUEEN STREET.
Fredericton, Dec. 14, 1888.

The Subscribers are Constantly Receiving

NEW GOODS,

Comprising:

BOOTS AND SHOES,

Hats, Caps, Laragans, Moccasins, Over-Boots, Rubbers and Ready-Made Clothing, Etc.

Which they are Selling at their usual Low Prices.

LUCY & CO.
Fredericton, Dec. 19, 1888.

ALL THE LEADING NOVELTIES.

The Subscriber's Stock is now Complete in every Department, and is replete with all the Latest Novelties. Having adopted the principle of

QUICK SALES AND SMALL PROFITS,

the Subscriber most respectfully solicits a call from his friends and the public generally.
Full lines of the following departments are in Stock, which intending purchasers would do well to examine:

Silks,	Tweeds,
Velvets,	Flannels,
Velveteens,	Cotton Flannels,
Plushes,	White Cottons,
Ribbons,	Unbleached Cottons,
Dress Goods,	Ginghams,
Winceys,	Shirtings,
Cloths,	Prints, Ducks,
Hosiery,	Haberdashery,
House Furnishing Goods,	Men's Shirts and Drawers,
Cotton Warps,	Oilcloths.

JOHN HASLIN.
Fredericton, Dec. 18, 1888.

NO MORE BLOCKS

I Have Wood Enough for all Winter.

My terms are strictly CASH, and my customers will understand that my work is labor, and labor has to be paid for, so don't ask for credit, for you will be refused.

All parties owing me now will please call and pay inside of THIRTY DAYS, otherwise their accounts will be placed in the hands of a collector. To carry on my business successfully I am compelled to do this.

W. E. SEERY.
Fredericton, Nov. 6th

R. COLWELL,
FREDERICTON, N. B.

Carriages, Wagons, Sleighs and Pungs built to order in the latest and most durable styles. Material and workmanship of the best. Particular attention given to painting, trimming and repairing Carriages, etc. Terms, etc., to give satisfaction.

FACTORY
KING STREET, FREDERICTON.

BOSTON PRICES. BOSTON PRICES.
AT
S. F. SHUTE'S.

OXIDIZED PINS AT 25 CENTS.

There you will find the largest stock of Watches, Clocks, Jewelry and Fancy Goods in the City. Solid Gold, Gold Filled, Silver and Nickel Watches, in Ladies' and Gent's Sizes, from the largest to the smallest.
Do not fail to see the novelties in Solid Gold and Gold Plated Bracelets; Ladies' Bar Pins and Brooches; Gent's Tie Pins in Plate and Gold; Ladies' Neck Chains and Lockets; Gent's Watch Chains and Charms; Ladies' and Gent's Sleeve and Collar Buttons.
Stone Set Rings, Band Rings and the Plain Wedding Ring, all can be found at Shute's.
25 Cents will buy you a nice Silver Plated Napkin Ring at Shute's; Silver Plated Glove Buttoners, 20 and 25 cents.
Rogers' Knives Forks and Spoons at bottom prices.
Largest Line of Silver Plated Ware in the City; Cake Baskets; Castors; Butter Dishes; Ice Pitchers &c. A Large variety of Tea Setts in Silver Plate.
Bron Bronzes; Plush and Leather Goods; Ladies' and Gent's Writing Desks and A Thousand and One Things too numerous to mention.
Remember the Gold Headed Canes at
S. F. SHUTE'S, - - - - - - - Fredericton, N. B.

EDGECOMBE & SONS,
YORK STREET, - - FREDERICTON.
Now is the Time to Leave Your Orders for
SLEIGHS & PUNGS
We Have on Hand, and are Finishing Up, 200 Double Seated and Single Seated Pungs and Sleighs, which we are Determined to Sell Out at
PRICES THAT WILL ANYWHERE DEFY COMPETITION.
Leave Your Orders Early.
EDGECOMBE & SONS.
Fredericton Oct. 8th, 1887.

REV. T. DEWITT TALMAGE.

Does Religion Pay? his Discourse Last Sunday.

He has a Word to Say as to Whether Righteousness

Is Profitable--Godliness is Good for the Intellect-It is Healthy.

BROOKLYN, Jan. 6.—At the Tabernacle today the Rev. T. De Witt Talmage, D. D., preached a discourse on the subject, "Does Religion Pay?" The opening hymn was:

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
These hours of toil and danger.

The text was, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."—I Timothy iv. 8. Dr. Talmage said:

A happy New Year to one and all! There is a gloomy and passive way of waiting for the events of the opening year to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catiline was found on the battle field it was found far in advance of all his troops, and among the enemy; and the best way is not for us to lie down and let the events of life trample over us, but to go forth in a Christian spirit determined to conquer.

The papers were made out, and some of you have just entered into business partnerships, and others of you take higher positions in the commercial establishment where you were engaged, and others have entered upon new enterprises, and there were last week in these cities ten thousand business changes. You are expecting prosperity, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and therefore I propose, as God may help me this morning, to project upon your attention a new element of success. You will have in the business firm, frugality, patience, industry, perseverance, economy—a very strong business firm, but there needs to be one member added, mightier than them all, and not a silent partner either—the one introduced by my text: "Godliness which is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

TOO MUCH LEVITY IN LATTER DAY RELIGION.

I suppose you are all willing to admit that godliness is important in its eternal relations; but perhaps some of you say: "All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who suppose that if they can finally get safely out of this world into a better world, they will have exhausted the entire advantage of our holy religion. They talk as though religion were a mere nod of recognition which we are to give to the Lord Jesus on our way up to a heavenly mansion; as though it were an admission ticket, of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud, and a religion of the coffin, and a religion of the hearse, and a religion of the cemetery, who have no appreciation of a religion for the bank, for the farm, for the factory, for the warehouse, for the jeweler's shop, for the broker's office. Now, while I would not throw any slur on a post-mortem religion, I want this morning, and on the first Sabbath of the new year, to eulogize an ante-mortem religion. A religion that is of no use to you while you live, will be of no use to you when you die. "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." And I have always noticed that when the grace is very low in a man's heart he talks a great deal in prayer meetings about deaths, and about coffins, and about graves, and about churchyards. I have noticed that the healthy Christian, the man who is living near to God, and is on the straight road to heaven, is full of jubilant satisfaction, and talks about the duties of this life, understanding well that if God helps him to live right he will help him to die right.

Now, in the first place, I remark that godliness is good for a man's physical health. I do not mean to say that it will restore a broken down constitution, or drive rheumatism from the limbs, or neuralgia from the temples, or pleurisy from the side; but I do mean to say that it gives one such habits and puts one in such condition as is most favorable for physical health. That I believe, and that I avow. Everybody knows that buoyancy of spirit is good physical advantage. Gloom, unrest, dejection are at war with every pulsation of the heart, and with every respiration of the lungs. It lowers the vitality, it slackens the circulation, while exhilaration of spirit pours the very balm of heaven through all the currents of life. The sense of insecurity which sometimes hovers over an unregenerate man, or pounces upon him with the blast of ten thousand trumpets of terror, is most depleting and most exhausting, while the feeling that all things are working together for my good now, and for my everlasting welfare, is conducive to physical health.

You will observe that godliness induces industry, which is the foundation of good health. There is no law of hygiene that will keep a lazy man well. Pleurisy will stab him, erysipelas will burn him, jaundice will discolor him, gout will cripple him, and the intelligent physician will not prescribe antiseptic, or febrifuge, or anodyne, but saws and hammers and yardsticks and crowbars and pickaxes. There is no such thing as good physical condition without positive work of some kind, although you should sleep on down of swan, or ride in carriage of softest upholstery, or have on your table all the luxuries that were poured from the wine vats of Ispahan and Shiraz. Our religion says: "Away to the bank! away to the field! away to the shop! away to the factory! do something that will enlist all the energies of your body, mind and soul." "Diligent in business, fervent in spirit, serving the Lord;" while upon the bare back of the idler and the drone comes down the sharp lash of the apostle as he says: "If any man will not work, neither shall he eat."

RELIGION IS GOOD FOR THE HEALTH.

Oh, how important in this day, when so much is said about anatomy and physiology and therapeutics and some new style of medicine is ever and anon springing upon the world, that you should understand that the highest school of medicine is the school of Christ, which declares that "Godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." So if you start out two men in the world with equal physical health, and then one of them shall get the religion of the Lord Jesus Christ in his heart, and the other shall not get it, the one who becomes a son of the Lord Almighty will live the longest. "With long life will I satisfy him, and show him my salvation."

Again I remark that godliness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life his intellect goes into a bedwarfing process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will, and wider swing to all the intellectual faculties. Christianity is the great central fire at which philosophy has lighted its brightest torch. The religion of the Lord Jesus Christ is the fountain out of which learning has dipped its clearest draught. The Heliocon poured forth no such inspiring waters as those which flow from under the throne of God clear as crystal. Religion has given new energy to poesy, weeping in Dr. Young's "Night Thoughts," teaching in Cowper's "Task," flaming in Charles Wesley's hymns, and rushing with archangelic splendor through Milton's "Paradise Lost." The religion of Jesus Christ has hung in studio and in gallery of art and in Vatican, the best pictures—Titian's "Assumption," Raphael's "Transfiguration," Rubens' "Descent from the Cross," Claude's "Burning Bush," and Angelo's "Last Judgment." Religion has made the best music of the world—Haydn's "Creation," Handel's "Messiah," Mozart's "Requiem." Is it possible that a religion which builds such indestructible monuments, and which lifts its ensign on the highest promontories of worldly power, can have any effect upon a man's intellect but elevation and enlargement? Now, I commend godliness as the best mental discipline—better than belles-lettres to purify the taste, better than mathematics to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory. It will go with Hugh Miller and show him the footprints of the Creator in the red sandstone. It will go with the botanist and show him celestial glories encamped under the curtain of a water lily. It will go with the astronomer on the great heights where God shepherds the great flock of worlds, that wander on the hills of heaven answering his voice as he calls them all by their names.

HOW RELIGION PREVENTS DESPONDENCY AND GLOOMINESS.

Again I remark that godliness is profitable for one's disposition. Lord Ashley, before he went into a great battle, was heard to offer this prayer: "O Lord, I shall be very busy today; if I forget thee, forget me not." With such a Christian disposition as that, a man is independent of all circumstances. Our piety will have a tinge of our natural temperament. If a man be cross and sour and fretful naturally, after he becomes a Christian he will always have to be armed against the rebellion of those evil inclinations; but religion has tamed the wildest nature; it has turned fretfulness into gratitude, despondency into good cheer, and those who were hard and ungovernable and uncompromising have been made pliable and conciliatory. Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habits than the hand that bent the bow of Ulysses, and it takes a stronger lasso than ever held the buffalo on the prairie. A man cannot go forth with any human weapons and contend successfully against these Titans armed with upiorn mountain. But you have known men into whose spirit the influence of the Gospel of Christ came, until their disposition was entirely changed. So it was with two merchants in New York. They were very antagonistic. They had done all they could to injure each other. They were in the same line of business. One of the merchants was converted to God. Having been converted, he asked the Lord to teach him how to bear himself toward that business antagonist, and he was impressed with the fact that it was his duty when a customer asked for certain kinds of goods which he had not, but which he knew his opponent had, to recommend him to go to that store. I suppose that is about the hardest thing a man could do; but being thoroughly converted to God, he resolved to do that very thing, and being asked for a certain kind of goods which he had not he said: "You go to such and such a store and you will get it." After a while merchant number two found these customers coming so sent, and he found also that merchant number one had been brought to God, and he sought the same religion. Now they are good friends and good neighbors, the grace of God entirely changing their disposition.

"Oh," says some one, "I have a rough, jagged, impetuous nature, and religion can't do anything for me." Do you know that Martin Luther and Robert Newton and Richard Baxter were impetuous, all consuming natures, yet the grace of God turned them into the mightiest usefulness? A manufacturer cares but very little for a stream that slowly runs through the meadow, but a strong torrent that leaps from rock to rock, and rushes with mad energy through the valley and out toward the sea. Along that river you will find fluttering shuttles and grinding mill and flashing water-wheel. And a nature, the swiftest, the most rugged and the most tremendous, that is the nature God turns into greatest usefulness. Oh, how many who have been pugnacious, and hard to please, and irascible, and more bothered about the mote in their neighbor's eye than about the beam like ship timber in their own eye, who have been entirely changed by the grace of God, and have found out that "Godliness is profitable for the life that now is as well as for the life which is to come."

RELIGION IS GOOD IN LIFE'S PRACTICAL THINGS.

Again I remark, that religion is good for a man's worldly business. I know the general theory is, the more business the less religion, the more religion the less business. Not so thought Doctor Hans Crown "Big-souled" Christian Merchant," when he says: "He grew in grace the last six years of his life more than at any time in his life; during those six years he had more business crowding him than at any other time." In other words, the more worldly business a man has, the more opportunity to serve God. Does religion exhilarate or retard worldly business? is the practical question for you to discuss. Does it hang like a mortgage over the farm? Is it a bad debt on the ledger? Is it a lien against the estate? Does it crowd the door through which customers come for broadcloths and silks? Now, religion will hinder your business if it be a bad business, or if it be a good business wrongly conducted. If you tell lies behind the counter, if you use false weights and measures, if you put sand in sugar, and beet juice in vinegar, and lard in butter, and sell for one thing that which is another thing, then religion will interfere with that business; but a lawful business lawfully conducted will find the religion of the Lord Jesus Christ its mightiest auxiliary.

Religion will give an equipoise of spirit, it will keep you from ebullitions of temper—and you know a great many fine businesses have been blown to atoms by bad temper—it will keep you from worriment about frequent loss, it will keep you industrious and prompt, it will keep you back from squandering and from dissipation, it will give you a kindness of spirit which will make you distinguished from that mere store courtesy which shakes hands violently with you, asking about the health of your family when there is no anxiety to know whether your child is well or sick! but the anxiety is to know how many dozen cambric pocket handkerchiefs you will take and pay cash down. It will prepare you for the practical duties of everyday life. I do not mean to say that religion will make us financially rich, but I do say that it will give us, it will assure us of a comfortable sustenance at the start, a comfortable subsistence all the way through, and it will help us to direct the bank, to manage the traffic, to conduct all our business matters, and to make the most insignificant affair of our life a matter of vast importance glorified by Christian principles.

In New York city there was a merchant hard in his dealings with his fellows, who had written over his banking house, or his counting house room: "No compromise." Then when some merchant got in a crisis and went down—no fault of his, but a conjunction of evil circumstances—and all the other merchants were willing to compromise—they would take seventy-five cents on the dollar, or fifty cents, or twenty cents—coming to this man last at all, he said: "No compromise; I'll take one hundred cents on the dollar, and I can afford to wait." Well, the wheel turned, and after a while that man was in a crisis of business, and he sent out his agents to compromise, and the agents said to the merchants: "Will you take fifty cents on the dollar?" "No." "Will you take anything?" "We'll take one hundred cents on the dollar. No compromise." And the man who wrote that inscription over his counting house door died of destitution. Oh, we want more of the kindness of the Gospel and the spirit of love in our business enterprises! How many young men have found in the religion of Jesus Christ a practical help? How many there are in this house today who could testify out of their own experience that godliness is profitable for the life that now is. There were times in their business career when they went here for help, and there for help, and yonder for help, and got no help until they knelt before the Lord crying for his deliverance, and the Lord rescued them.

In a bank not far from our great metropolis—a village bank—an officer could not balance his accounts. He had worked at them day after day, night after night, and he was sick nigh unto death as a result. He knew he had not taken one farthing from that bank, but somehow, for some reason inscrutable then, the accounts wouldn't balance. The time rolled on, and the morning of the day when the books should pass under the inspection of the other officers arrived, and he felt himself in awful peril, conscious of his own integrity but unable to prove that integrity. That morning he went to the bank early, and he knelt down before God and told the whole story of his mental anguish, and he said: "O Lord, I have done right; I have preserved my integrity, but here I am about to be overthrown unless thou shouldst come to my rescue. Lord, deliver me." And for one hour he continued the prayer before God, and then he rose and went to an old blotter that he had forgotten all about. He opened it, and there lay a sheet of figures which he only needed to add to another line of figures—some line of figures he had forgotten, and knew not where he had laid them—and the accounts were balanced, and the Lord delivered him. You are an infidel if you do not believe it. The Lord delivered him. God answered his prayer as he will answer your prayer, O man of business, in every crisis when you come to him. Now, if this be so, then I am persuaded, as you are, of the fact that the vast majority of Christians do not fully test the value of their religion. They are like a farmer in California, with fifteen thousand acres of good wheat land and culturing only a quarter of an acre. Why do you not go forth and make the religion of Jesus Christ a practical affair every day of your business life and all this year, beginning now, and to-morrow morning putting into practical effect this holy religion and demonstrating in your life that godliness is profitable here as well as hereafter?

HOW AND WHY RELIGION IS INDESPENSABLE.

How can you get along without this religion? Is your physical health so good you do not want this divine tonic? Is your mind so clear, so vast, so comprehensive that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion which has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And if what I have said this morning is true, then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion fifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unalleviated and uncomforted? You want religion today in the training of that child. You will want religion to-morrow in dealing with that western customer. You wanted religion yesterday to curb your temper. Is your arm strong enough to beat your way through the floods? Can you without being incased in the mail of God's eternal help go forth amid the assault of all hell's sharpshooters? Can you walk alone across these crumbling graves and amid these gaping earthquakes? Can you, waterlogged and mast shivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have plunged into mistakes they never could correct although they lived eighty years after, and like serpents crushed under cart wheels, dragging their mauled bodies under the rocks to die; so these men have fallen under the wheel of awful calamity, crushed here, destroyed forever, while a vast multitude of others have taken the religion of Jesus Christ into everyday life, and first, in practical business affairs, and secondly, on the throne of heavenly triumph, have illustrated, while angels looked on and a universe approved, the glorious truth that "Godliness is profitable unto all things, having the promise of the life which now is as well as of that which is to come."

"God Shave the Queen."

A most curious statement is being made about the queen of Portugal. Not only has Maria Pia, it is said, a clearly defined mustache on her upper lip, but she is positively proud of it. It is furthermore stated, evidently by a confirmed courtier, that this hirsute adornment suits admirably the queen of Portugal's style of beauty. Who shall say, then, that this royal example will not effect a revolution in this particular direction? Hitherto the answers on toilet matters in the ladies' journals have been largely devoted to directions to fair correspondents how they might get rid of the superfluous growth of hair on their upper lips and chins. But in future, possibly, toilet editors will be called on to recommend the best mustache developer for ladies whose "style of beauty" the masculine growth on the upper lip is supposed to suit.—London Figaro.

Truth in a Nutshell.

The merchant who never advertises doesn't have to sit up nights to calculate his profits.—New York Journal.

DEATH AND THE THEATRE.

Cases of the Grim Visitation on Ancient and Modern Stages.

It is recorded of Julius Cæsar that in his own theatre his passion so overcame him during the piece that when one of the actors brought him a poisoned shirt dipped in the blood of the Centaur Nessus, instead of pretending only to kill him, he did so actually and threw his body over his head. In like manner one of the earliest Passion plays of which we have any account was rendered terrible in its result. It was acted in Sweden in 1513, in the reign of John II. Lengis, the actor, had to pierce the side of the person representing Our Saviour as he hung upon the cross. His religious excitement was so great that he plunged his lance into the man and killed him. And this was not the end of it, for the king, indignant at such brutality, slew Lengis, and the people, incensed at the death of their favorite actor, cut off the king's head—so at least history tells us. In more recent times death has frequently played an unwelcome part upon the stage.

There once was a theatre in Lincoln's Inn Fields, and here a celebrated actor named Spiller was, in the early part of the last century, mortally stricken by apoplexy while playing in the "Rape of Proserpine." A similar fate befell no less than three well known French actors about the same time. These were Monfleury, Mondory and Bricourt.

Fifty years later the celebrated Peg Woffington, when acting as Rosalind, in repeating the epilogue to "As You Like It," was struck down by paralysis after uttering the words, "I'd kiss as many of you as had beards that pleased me." From this attack she never recovered, although she lingered for nearly three years ere death released her. Samuel Foote, the English Aristophanes, as he was called, had a similar seizure while acting in his own comedy, "The Devil Upon Two Sticks," and died a few months afterward. There was a ghastly appropriateness in the death of an actor named Patterson, who for a long time was a prominent member of the Norwich theatrical company. He was taking the part of the Duke in "Measure for Measure," and had no sooner uttered the words,

Reason thus with life:
If I do lose thee, I do lose a thing
That none but fools would keep, a breath thou art.

than he dropped into a brother actor's arms and died suddenly. The tragic death of Palmer, the original Joseph Surface, is well known. He was playing in "The Stranger," at Liverpool. In the fourth act, alluding to his wife and children, he had just uttered the words: "O, God! God! there is another and better world," when he fell dead at the feet of Whitfield, who acted Baron Steinford. The singular thing about these real stage tragedies is the invisible link that connects the last words of the actor with the moment of his death. Cumming was performing in "Jane Shore." He expired on the stage immediately after reciting the following lines:

Be witness for me, ye celestial hosts!
Such mercy and such pardon as my soul
Accords to thee, and hope of heaven to show thee,
May such befall me at my latest hour.

The explanation probably is latent heart disease brought into activity by the depressing thoughts suggested by the words. As, for instance, when Miss Maria Linley expired at Bath some years ago while singing "I Know that My Redeemer Liveth." The instances of death on the stage from culpable negligence are, unfortunately, numerous enough. Royalty once witnessed one of these accidents at Arnstadt. Mme. Linsky in the course of the play had to be fired at by a file of soldiers. The men had been instructed, before loading their pieces, to bite off the bullet when biting the cartridge. This one of them neglected to do, and death was the result.

A similar accident once happened in Dublin. A conjurer, in performing the feat of catching a bullet fired from a pistol in his teeth, handed to a young gentleman from the audience the wrong pistol, and the bullet pierced his brain. Edmund Kean's last appearance on the stage was tragical in a double sense. He was acting in "Othello," on the 25th of March, 1833, at Covent Garden theatre, when he was seized with sudden indisposition. His last words, as he fell into his son's arms, were: "I am dying; speak to them for me, Charles."—London Standard.

Indian Corn the National Flower.

In regard to the selection of a national flower, which, it is needless to say, I heartily commend, I was much pleased with the selection of the Indian corn, not only from its waving beauty, but also because it has been used in the early years of our commonwealth as a significant emblem of the United States. Thomas Jefferson, as is well known, designed the pillars in the national Capitol at Washington, which ornament the entrance to the old supreme court room, now used as the law library. The column are Corinthian in character, the shafts being carved to represent the stalks of the maize, banded together, while the ripened ears form the capital of the column. The good taste, refinement and culture of our third president and the framer of our constitution should, I think, render Mr. Jefferson's indorsement of this plant influential with the florists' convention.—Philadelphia Ledger.

Equine Sore Throat.

The equine family have fully as long if not a longer train of ills than the human race. And in many instances there is a very striking resemblance. Quinsy in a horse is much like it is in a human. Take diphtheria also as an illustration. In the horse it is known simply by the name of sore throat. But in merely aggravated cases, or even mild cases, sore throat shows a number of symptoms similar to a person with the diphtheria. The horse's throat is first inflamed, and is then followed by the yellow collection of spots so much dreaded in diphtheria.—St. Louis Globe-Democrat.

Reporters as Waiters.

It appears that the ingenious reporter who, during the visit of Emperor William and King Humbert to Naples, disguised himself as a waiter, and succeeded in establishing himself behind the kaiser's chair during the banquet that followed the naval review, is not to be credited with the conception of an original idea in journalism. An English scribe, during the Franco-Prussian war, when the French general Bataille occupied Saarbrucken for a brief period, and had his meals sent from a hotel in the town to his tent on the hill, assisted in taking him his food, dressed as a knight of the napkin, and, in consequence, was enabled to send to his paper an account of what he had seen and heard. Again, when the lieutenancy of the city of London went to Windsor to present its congratulations on the recovery of the Prince of Wales, a newspaper man, in an imitation Windsor uniform, joined the deputation, and, although stopped at the door of the throne room, eventually sat down with the luncheon party in the Waterloo chamber.—Frank Leslie's

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it